

# THE BAPTIST.

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## Occurrence and Comment.

The Nebraska Senate favors the bill passed by the House which requires Christian Science healers to take a four-year course in medicine and pass the examinations required of regular physicians.

The N. C. Legislature by a drastic law wiped out all enactments of the statute-books which allowed gambling in Cotton Futures, abolished all bucket shops and stock exchanges; but allowed transactions in futures to manufacturers and wholesale merchants for their own protection. What a change there will be of retailers into wholesalers.

The Welsh revival does not disperge the preaching of the gospel. It elevates it. It emphasizes and exalts preaching as a prophetic general fraternal ministry; and denies that it is a limited ecclesiastical priestly function, or an exclusive clerical prerogative. The holy fire unlooses the tongues of disciples generally, and makes every one an evangelist and messenger.

The celibacy of the priesthood is a Law of discipline and not an article of Faith in the Roman Catholic Church. Dr. J. Miller, a Reform Catholic, says in the Renaissance, a Catholic German publication, that this requirement is one of the greatest curses of Romanism, and advocates the marriage of priests. Marriage alone will not save immoral priests from the temptations which come through the confessional.

Cologne water, Bordeaux wine, Nalenciennes laces and Brussels carpets are usually articles of luxury in this country that have never been any way in touch with the notable places whose names they bear—mere imitations, and sometimes scarcely clever frauds. How like much of our popular Christianity which purports to be from heaven sent. Alas, the only really suggestive thing about it is the name, and what is in a name, especially when it is only a "sounding brass."

Some glittering verbiage is more tinsel than gold. Some one has said, "History will remember one and honor him, not for what he has overthrown and destroyed, but rather for what he has erected and established." How about the truth of that great saying of the beloved John that "the Son of God was manifested that he might destroy the works of the devil?" Some "blasting of the rocks" of errors and "sanding under" of the gulches of iniquity are necessary to make ready for the King's highway.

For nearly a whole century after the marriage of George Washington and Martha Custis in 1759, the symbolic badge of patriotic American women was the white ribbon combined with the spinning wheel. Those were the days of felicitous marriages, few divorces, happy homes, and high-toned citizenship. How is it now? Ah, well, the red ribbon and the bicycle is the badge, and hot-house marriages, many divorces, wrecked homes, and low-caste citizenship are the curses of the age. But more grace is for the humble.

We heard a fairly good preacher say one day that "it was a real pleasure to speak in some pulpits with the pastor in the congregation, for he always seemed attentive and appreciative, which, you know, is constructively helpful." But said we, "how about some others?" He answered, "well, it is death in the pot unless you can by a strong effort of the will put him where the Lord put Satan, for he will appear all the time as wondering what his people think of you, and regretting that he let you." How is it with you, brother?

No, she would not allow her son to associate with a woman against whose purity there was the least suspicion. Indeed, her boy would not think of such companionship. But why does she allow and even encourage the attention which a moral lecher is giving her virgin daughter, as white and clean as the driven snow? Pray, is not the daughter as precious as the son? Yes, but social requirements are not the same. Oh, this is the explanation—the slavery of conventional life, the abject bondage of society. The mother and daughter are not free. They writhe under this slavery, but submit to it.

There is abundant sophistry in Socrates' theory that "crime is ignorance," and none the less in the modern antithesis that "ignorance is crime." The truth is that both ignorance and education are of the head while crime is of the heart. The proportion of the illiterate to the educated in this country is small, not exceeding perhaps twenty per cent; but the proportion of crime among the whole population is largely and shamefully on the side of the educated. All the big rogues belong to that class, as well as the professional shysters and most of the gamblers. Why is it true? Well, because there is so little moral training with the intellectual.

In the discussion in the chamber of deputies of France of the bill providing for the separation of church and State, M. Des-

chaval, former president of the house, urged its passage because "the interference of religion with politics had become intolerable, while the interference of State with questions of conscience had become equally odious." He said "the bill was the most important since the revolution, as it concerned the abolition of a religious regime which existed for five centuries," and referred to the United States as showing "the beneficial effect of the entire separation of Church and State."

A congregational church in the East recently went over in a body to the Episcopal Church. The change was not a great one. Except the claim of apostolic succession and the power to impart grace in "the sacrament of confirmation," which non Episcopal bodies do not regard seriously, an Episcopal Bishop is merely a Superintendent of Missions. Each congregation elects its own officers and manages its own internal affairs. Indeed, an Episcopal Bishop has not as much authority as a Methodist Bishop. New Testament Episcopacy is best—a Bishop or pastor for each independent church, and he not a clerical official, but a fraternal minister.

This is instructive from the N. C. legislature, and may be helpful. (1) A law already in force wipes out distilleries and saloons from the country districts and restricts them to incorporated towns, thus giving such fair play in the towns that the traffic in intoxicating liquors has been driven out of three fourths of the counties of the State. (2) At a later session this law was supplemented by an enactment which prohibits the manufacture of liquors in towns having less than 1,000 people, and its sale in towns of less than two policemen, and makes the possession of a United States license in prohibited territory *prima facie* evidence of guilt. (3) An anti-judgment law was also passed which makes the place of delivery the place of sale. This law will prevent the shipment of liquor from any part of the State into any other part where the traffic is prohibited.

The T. McCleland Hardware Co. have removed from State Street to West Capitol, where they have gone into very commodious quarters. They now occupy a large four story brick building, which is brand new and their own. Let their old customers remember this change. Their phone is number 401.

## THE BAPTIST.

### Criticisms.

"If we were a little more tender, one to another, how much sweeter, brighter the world would seem! and sweeter and brighter to both ourselves and those who engage our kindness and long-suffering. How much misery grows out of needless misunderstandings and needless criticisms! It is not that men are more full of faults than of good; but that we have not eyes, nor hearts to echo, the good in them".

The above quotation, with some things that have appeared in the recent papers, has, as Bill Arp used to say, put me "removing". So I submit a few thoughts on the above subject.

It has been said that talk is cheap; it may be said, with equal propriety, that criticism is cheaper. Those who indulge in this cheap commodity should remember it is like all cheap material, not worth much. To be convinced of the abundance and the cheapness of criticism, one has but to keep his ears open at home and abroad—anywhere, everywhere criticisms of speech, dress, actions, motives and character. It also seems much of our reading matter is but food for the growth of this fault in the generation now being trained.

To be sure a criticism may now and then be just, even necessary for the cause of truth; but more often unjust and unwise. It requires only a casual observation and a sober thought to see that, in the great majority of cases, it is the critic who makes little or no advance while the criticized are gradually plodding up the hill of progress. One of my old instructors used to say that the best sign of advancement is that somebody is trying to pull you backward. One of the hard things to him who is climbing the hill of progress is that he has to pull so many up by his coat-tail. Were the critics doing much else than criticizing, his criticisms would be heaped by others upon his own head. I mean such criticisms as come from those who do not pray and think twice before speaking. I am not, however, prepared to say that just criticisms are always wise.

Why criticize words on missions of mercy sent? why criticize dress when one has done his best; why criticize one's actions when they may be planned and executed in the love and fear of God, and in the light of trained conscience; why criticize one's motives when they are probably sustained by the highest principals of right; why criticize one's character when that character, in God's eternal sun-light, is much better than one's own? "Indeed," says the would-be critic, "these statements include cases much above the average, and may not be much criticized." But observation proves that it is just such cases that are made to feel the scathing of keen, cold-hearted criticism, as unjust as unholiness.

Again, if these suppositions be above the average, will criticism of what is called average, or below average, help matters any? If one has not been as decent in man-

ner and dress, as particular in speech, as pure in motive, as good and kind in actions, and as upright in character, as it is thought he should have been, why criticize him? Why throw a stumbling stone in a brother's way? Should we not help the weak, admonish them in love?

If you see your brother fall, And see his bruise, hear his cries; Be you ware, lest you should fall, Help your fallen brother rise.

Could we exchange places with those whom we criticize, I fear we too often would merit the criticisms we so unjustly lavish upon others. How often would we do as well as those we criticize if we had the same things to do amid the same circumstances and surroundings? It is much more befitting us to look at our own shortcomings in our better environment. In this so-called Christian America, how often we put daggers into the heart of those about us, when we pour in the Balm of Gilead and the oil of gladness! Oh how much we need the mantle of charity that comes from the fullness of the love of God, and not that cold criticism that comes from the Devil.

Let us be kind, not critical. It is kingly and Christ-like to be kind, to be critical

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The one makes heroes, the other demons. Parents should spare no efforts nor opportunity to train the voices and hearts of their children to be kind. They should not be allowed to develop harsh, critical voices, grating on the ear every time they speak. It is said a harsh word is rarely heard by the French. They are worthy of our imitation in this respect. Solomon says, "Train up a child in the way he should go, and when he is old he will not depart from it." Alas! it is too often the case the child gets his first lessons in unjust and unkind criticism in the home. This ought never to be.

3.

Waste nothing—time, talent nor money. The time we waste in criticizing others would suffice us to accomplish some worthy undertaking. O, the time foolishly spent in idle criticism, the kind words left unsaid, and the kind deeds left undone.

To those disposed to criticize, let us say there will all the time be criticisms and hard feelings enough without your little mite. Surely you may engage in a far more laudable undertaking.

4.

Brother, sister, somebody is going to keep on saying hard things in an unkind manner until His kingdom be fully come, but be sure every criticism you hear is not meant for you. "Don't kick before you are spurred." Lest our ire should rise too much at some unjust remarks, let us remember; "a soft answer turns away wrath, and that we have a great example in Him who when reviled, reviled not again."

As I intimated in the beginning, I would not have all criticism stopped. Truth must be defended. But Christian man, Christian woman, let truth be defended in the Spirit of Him who is "the Truth." Much that is claimed to be spoken and written for truth's sake is spoken and written in the spirit of spite, jealousy and strife. "These things ought not so to be."

5.

If these lines shall cause those who read them to assume a more correct attitude in regard to criticizing his fellow-man, the effort shall have been in vain.

Fraternally,

JOHN A. POOL,  
Daleville, Miss.

April 6,

## Co-operation of Church—all Christians

### AUNT "CRAB-TREE" IN REFLECTIVE MOOD.

Our dear old town of Goodman-town is so "charitable", and has such a high order of citizenry that with about a half dozen protracted meetings a year, we almost have all our material, needing conversion, worked up as far as external appearances indicate. Now, suppose we had a census of the non church members, perhaps there would not be so many, besides children. This census, and other good things, could easily be determined by church co-operation. Then, does it take all this preaching to keep our good little town straight and pushed to higher and better things! Cannot well directed and united force of any kind accomplish more, with quicker results, than can scattered, repellent, forces! I hope that the "Christian tabernacle" will not much longer be divided against itself. Soon, the whole Christian world, it is predicted, will unite to down Satan. Look at the meeting going on in Louisville this month! How beautiful it will be when the Christian brotherhood hand in hand, encircles the world, and as it closes inward, gains as an almost natural result, new converts for rapidly forming ranks in the grand army of the Saviour's Soldiery! Satan will not, then, be so hard to fight and conquer.

Oh! if we could have, here, one big meeting, and see all denominations of our little town, with their leaders and members, mingling prayers and tears, not to bless just "my denomination, and no other, but to bless all and help them to unite their efforts in saving the lost here and the world over. What little work there is to be done here should be speedily dispatched. Is it too much to suppose that a single afternoon ought to settle the destiny of Goodman-town with Christian co-operation, that we might spend the most of our time in considering not our little town, but a lost world? With God at the helm no idea it is to great for a Christian to seize.

For the first time these two great bodies of Baptists will have met within the confines of one State, and for the first time a fraternal meeting has been called of Baptists living within the territory of both these great meetings. The occasion will, therefore, be historic, and will signalize an interchange of brotherly affection. While we rejoice that Missouri has been thus honored, we submit that there is appropriateness in the selection of this State in which to hold these meetings. It is centrally located, is accessible to all the sections, and the unity and brotherly love which exist among its 150,000 Baptists render it a fit place in which our brethren from all sections may meet and clasp hands in the bonds of Christian fellowship.

It is a great pleasure to be pastor of a church when its members are all contented and are striving to live the religion they profess. The pastor and people have formed a mutual admiration society. The pastor is not hunting a new pastorate nor is the church looking for a new pastor. The Lord's blessing be upon the good women of our churches.

at hotels and upon railroads, of which due notice will be given by proper committees.

Come, then, all who can. Come, and attend both Conventions. Delegates to the Anniversaries will be given a warm welcome to Kansas City if they desire to attend the Southern Baptist Convention, and delegates to the Southern Baptist Convention who may attend the Anniversaries will be cordially welcomed to St. Louis. To attend both Conventions will not require an absence of over two weeks from home.

While the two organizations are distinct and separate they may learn from each other and by an interchange of counsel and sympathy may gather mutual inspiration for the extension of the Kingdom of God.

E. W. STEVENS,  
F. C. McCONNELL,  
W. J. WILLIAMSON,  
J. T. M. JOHNSTON,  
M. J. BREAKER,  
T. L. WEST,  
J. P. STUART,  
S. M. BROWN,  
J. C. ARMSTRONG,  
J. C. MAPLE,  
S. G. NORTHRUP.

Committee appointed by Baptist General Association of Missouri.

### No Separate Evangelistic Convention At St. Louis.

The purpose of the call to hold an Evangelistic Convention in St. Louis was not to effect a new organization, for we did not think that another organization was necessary; but, since representative brethren have met in New York City and decided otherwise, we defer their judgment and confess that we feel a growing enthusiasm for the movement.

We take it for granted that this general Convention, which is to represent all departments of Baptist thought and activity in America, will give special attention to evangelism which we believe to be the foundation of all our work at home and abroad.

A. C. DIXON, for the Committee.

### Good.

The ladies of the Gloster Baptist Church have presented their pastor with a \$40.00 suit of tailor-made clothing and had him to preach in it last Lord's day. They not only said that he preached better but he looked pretty.

It is a great pleasure to be pastor of a church when its members are all contented and are striving to live the religion they profess. The pastor and people have formed a mutual admiration society. The pastor is not hunting a new pastorate nor is the church looking for a new pastor.

The Lord's blessing be upon the good women of our churches.

Your brother,

J. R. JOHNSTON.

**FREE TUITION TO ALL in that MOST EXCELLENT institution, Harris' Business College, Jackson Miss.**

## Signs of Promise.

What a tremendous force reaches out in every direction with the coming of a railroad. New towns, new roads, new business interests, new people, new homes, new churches, and all with these new things some old things pass away. I could not help feel the strangeness of the situation at old Hebron where generation after generation has lived in the quiet seclusion of an interior village with peace and plenty as their portion and the worship of God as the delight of the good country folk. But the railroad came and just missed the old village by less than two miles, and new Hebron was laid out, and straight way began the erection of houses, the establishment of trade center, the coming in of people from many places and with all this opportunity of a worldly kind the Christian sees opportunity for spiritual work. Pastor Drummond of the Hebron church has been plaining and with the co-operation of deacon Riley who has moved his business to the new town, they hope to enlist the people there, as well as the old church in the building of a house of worship and the establishment of a church in the new center. If the first work in that direction has not yet been done, surely at no distant day it will be accomplished, and we shall see a lovely thing as that at Hattiesburg about which Bro. Price wrote so entertainingly last week, the mother church in Christ's name sending out a colony that shall bless the world from a new center. The people were in the spirit for mission collection on Saturday and so at it we went, and soon the figures were in sight of the amount that the pastor had been praying for, and on the next day the signs seemed to point for a larger sum as the reward of faithful pastoral work. On saturday night I ran down to Silver Creek where two lines of R. R. already have come in the last year, and here as you know J. P. Williams is pastor for one-half time. Brethren Leavell and Byrd were there in a Sunday school institute, and had the town well stirred and much interest awakened. The pastor at conclusion did not think on account of our being in the dark as the lamp had gone out on which the church relied for light, that it was opportune to take collection, but said in effect that if any felt that they would be disappointed to come to him and he would relieve them, and you ought to have seen them gather about him as he stood by a small light—men, women, girls, boys, they were there for a collection and were not to be cheated out of it by a lamp's tricks. When I last saw him, it was climbing up toward \$250.00.

Lena and Walnut Grove are in Harmony Association far out from the R. R., but not so far as that they do not keep in touch with the throbbing mission life of our people as witness these letters with enclosures of \$61.60.

Oho, a mission church full of the dare to do things while struggling to maintain

I remember and the memory carries me

April 6,

with our help preaching two Sundays has money for Foreign Missions as this check for \$30.00 shows. At Liberty the mission spirit is growing in spite of trade conditions and with this growth of interest the collection enlarges reaching this time for Home Missions \$55.00.

Jerusalem and Harperville enjoy the pastoral care of Bro. Tomlinson, respond gladly to the appeal for Foreign Missions with \$40.00.

Pastor W. E. Lee of Hernando is happy in the development at Hernando where the record of increase is quite gratifying, the collection reaching \$62.00, while at Cherry Creek \$53.00 are sent up as our fathers used to express it. Pastor Roberts is happy over a new system that he is working at Grenada, and which has more than made 25 per cent increase, adding \$77.16 to Foreign Missions. At Magnolia the handsome thing is done again for Foreign Missions in sending \$100.00.

The month closes with total receipts for all funds of \$4,056.37, about \$205.00 ahead of March last year. The last month is here. Let there be no faltering. Jesus our great Captain is leading. He expects every soldier in his army to do his duty. Do with thy might what thy hand's find to do. Our Foreign Mission receipts now reach \$8,200.00, about \$300.00 short of same date last year. While in Home Missions we are ahead by same amount.

## SOUTHERN BAPTIST CONVENTION.

I should be glad to have the names of all those who expect to attend the Southern Baptist Convention at as early date as possible so that the list of messengers may be made out. If you are planning to go, please send me a postal card to that effect, and I shall be pleased to enroll your name.

A. V. ROWE.

## Uncle Sam's Letter to Boys and Girls.

Dear young people:—Uncle Sam, as to age, is about a half century. His experiences in life have been many and varied. He knows something of joy, and something of sorrow; something of success, and something of reverse—in a word, has touched life at many points, hence he has learned a great deal more than he intends to tell. He just desires to tell enough to help those boys and girls who need help, and who want to be helped, will you listen to his story as it comes welling up from a heart of love for the young, and faith in their ability to fight the battles before them.

The hope of our country are our Girls and Boys. Mothers and fathers are swiftly passing away, and their boys and girls are to take their places in life's great struggles. The cry of the orphan is already heard in many, many once unbroken homes. Sons have been bereft of Christian mothers, and daughters of devoted fathers. However God and Christianity have been left to us, and so long as God remains, there is hope.

Oho, a mission church full of the dare to do things while struggling to maintain

back to the age of four when my mother was a corpse. It was a sad day for me, but I know it not, through all the years of my pilgrimage, mother's voice has not been heard, but the benediction of her answered prayers has fallen across my path, and I am resting, waiting, hoping in her Savior's love. It may be so with many of you. At least, it will do you no harm to recall a departed parents' prayers and admonitions as you pass the mile boards of life. The very thoughts of them, and then wishes for you, may recharge your life with a determination to live for nobler ends.

It may be, however, that you have one or both of your parents with you. God has not call them to their reward, it may be. If so, how blessed you are among loving people! Do you realize this? I fear not. Friends, the blessing will slip through your fingers to soon. Go, my boy, right now, and kiss mother's cheek, and promise her that you will be a man worthy of a mother's love. It will not lessen your worth. Do we have mothers just to sew on buttons, cook, and do other service for us? No! Mother is for the boy to love. She never minds the work if she can only realize that her children appreciate and love her. Alas! alas! too many boys and girls wait until after mother's and father's death to show their appreciation of them. About as grand a picture as can be seen is to see a great half-grown man in mother's lap giving her sincere caresses. It is no mere baby matter, it is a demonstration of noble manhood. Father and mother had rather have the love and respect of their children than to live in king's palace. Young friends, won't you reflect a little before it is late?

Now what is the aim of the first little letter? It is to show the boys and girls that I sympathize with them in all their efforts to do good, that I have faith in them, and to help them to a greater appreciation of their present blessings.

## Poplarville.

Our Revival Meeting lasted 11 days. Bro. McComb reached us on the 13th and left on 23rd. We had a glorious meeting. The Christians were revived, and the town blessed. We could scarcely find room for the people. Had 51 additions during the meeting. Received 4 new members yesterday, had received 33 before the meeting making 88 additions this year. We took a collection to pay for Pastor's Home have now about \$1000.00 in sight. It was a meeting of great power. Bro. McComb greatly endeavored himself to the church. We had 213 in Sunday School yesterday, God has greatly blessed us this year.

We are grateful to Bro. McComb, and his church for his faithful help. We hope yet for great things. Poplarville will now by God's help take her stand among the best churches of the State.

To God be all the honor and all the glory.

JOHN. P. CULPEPPER.

1905.

## Death of Bro. Jacob T. Liddle of Handsboro Baptist Church.

This servant of God departed this life at the home of his daughter, Mrs. F. Salmen, Slidell, La., March 10th, aged eighty-five years, and was buried at Handsboro the day following, the writer assisted by pastor Finley conducted the funeral service.

Bro. Liddle removed from New York

State to Handsboro, then called Buena Vista, about sixty years ago, and became identified with our Southern people at once, and from the position of school teacher he was called by his fellow-citizens of Harrison Co., to fill the offices of magistrate, county treasurer and sheriff, all of which he did with credit to himself, and passed out of long service in positions of trust without a blemish upon his public record.

He became a mill owner and merchant and did an extensive business for a number of years, but the then unprofitable business and added to his advancing old age caused him to retire from the activities of a long life.

Of his religious life I love to speak—Bro. Liddle was one of the constituent members of the Handsboro Baptist Church, which was organized by Missionary J. B. Hamberlin about 30 years ago, and was indeed one of the strongest pillars in this temple of God, having acted as deacon and having filled the office of Sunday school Superintendent, and with a big heart and hand he gave of his means for the support of the cause he loved. This beautiful church building and pastor's home in Handsboro stand as a memorial of him: for it was he who with some little assistance by the poorer brethren erected these houses for God. Many were his gifts to benevolent objects at home—and abroad. He was the friend and helper of his pastors, and their strong support in a financial way. He was a humble lowly man, and made home sweet home so happy by his presence in it. Surrounded by his affectionate children (his beloved wife having preceded him to the Spirit land some three months before) Mrs. F. Salmen, Mrs. C. E. Everett, Mrs. H. Flourney and Mr. C. M. Liddle and others, this servant of God passed peacefully away, like the sun when he sinks into his golden bed—We thank God for such men. May the number of such greatly increase in the earth.

O. D. BOWEN.

Handsboro, Miss., March 16, 1905.

Mrs. Jessie Kincanon, the young, cultured and devout wife of pastor Kincanon, Lexington, Miss., and eldest daughter of the beloved Dr. Bozeman, departed to be with Christ March 26. Her body now sleeps beside that of her noble father in the cemetery at Meridian, to await the resurrection, when it will be fashioned after the glory of the body of our risen Lord.

Deep sorrow and great trial have fallen on the home. Disciples of Jesus will sympathize, feel with the husband and family, in this sore bereavement, and pray in the Holy Spirit for them. "The God of all comfort" can and will console and strengthen them.

ary will be delivered April 3, 4 and 6 by Dr. F. W. Moore of Vanderbilt University, who is a Baptist laymen, on the general theme of "The Religious Aspect of Sociological Science," with these special treatments: 1—"The Scientific Spirit of the Age"; 2—"Sociological Concept"; 3—"The Preacher's Function in Society."

The Journal & Messenger tells that Dr. G. Campbell Morgan, Westminster Presbyterian church, London, took seven candidates, one of them his son, to a Baptist church and baptized them. "It is said that he preached a splendid sermon on baptism, setting forth the unassailable position of the Baptists." It is remarkable that, though always consorting with the pedopartists, he did not baptize his son in infancy; or did he repudiate the baptism of the infant, and administer the true baptism to the believing youth?"—Argus.

The First Church at McComb and pastor Solomon are prosperous and hopeful. At their last service in the house, March 26, three members were received for baptism and five more grown men and women accepted Jesus as Savior and Lord, who proposed to ask for baptism on the following Wednesday evening. The church will worship in a tent until the new house is built. Money is in hand for its erection, and the contract has been let. The Sunday-school has grown in four months from 65 to 200 and it gives an average of \$3.75 per Sunday for missions.

Pastor and people at Greenville are busy, hopeful and happy. They covetous to pray for at least the conversion of a hundred people during the year. The people fill the house at both morning and evening services, the pastor fills the pulpit, and the people say the Holy Spirit fills him. For several weeks there have been additions by baptism on every Lord's day. At the close of the first quarter, twenty five had come in by baptism and eleven by letter. The B. Y. P. U. and Sunday-school are vigorous and helpful.

## To the Consecrated Women of Mississippi.

There are hundreds such in our grand State. I kindly ask for 100 to enroll themselves as workers to secure clubs, their own name heading the list, for the publication of my book. I somehow believe that many will respond. Let all who heed this appeal send card for circulars. In a ministry of nearly 50 years, Christian women of our noble State to have honor of securing the publication of my book. And then to be dedicated to them, with a list of their photographs inserted. Dear sisters, let the book come to light.

Sincerely and truly,

A. P. COPELAND,  
Alligator, Miss., Bolivar Co.

## Sunday School Lesson.

BY R. A. KIMBROUGH.

April 1, 1905.

### The Raising of Lazarus.

John, 11:32-45.

Motto Text: "I am the resurrection and the life". John 11:25

Time and place: About three months after the last lesson. Jesus left Jerusalem soon after the feast of Tabernacles, went to Galilee, back to Jerusalem at feast of dedication the last of December, then went into Perea, east of Jordan. There he knew of Lazarus' sickness and death and then went to Bethany, a village near Jerusalem where the death had occurred.

#### THE LESSON STORY.

The eleventh chapter should all be studied for this lesson. Jesus had been entertained in the home of Martha, Mary and Lazarus at Bethany just a short while before this trouble came to them. Jesus loved them. They loved Jesus. When Lazarus became sick the sisters sent Jesus word. He was some distance away. He knew Lazarus would die but that it would be for the glory of God and that he himself might be glorified. He waited two days. Lazarus died and the disciples then went into Judea to Bethany. Read vs. 1-31 for immediate connection. Martha met Jesus on the way near the edge of the village and had her talk with him. Jesus helped her but she did not fully understand what he could do. She went into her house and brought Mary to Jesus. The friends who were present to sympathize followed her, thinking she was going to the grave to weep. Mary fell at Jesus' feet saying "Lord, if thou hadst been here my brother had not died." Jesus beheld her while she wept and saw the Jews present too. He was greatly moved.

The "groaned" is better translated "moved with indignation." Here in the midst of death and sorrow were doubtless professional mourners. It touched the Savior.

He was troubled, but not perplexed. He had genuine sympathy for the sisters. He wept. He was shown to the tomb. His sympathy was observed by the Jews, they said, "behold how he loved him." But some found fault, and asked if one who helped the blind could not have prevented this death. This moved Jesus again to indignation. A divine wrath against such stubborn unbelief. Lazarus had been buried in a tomb and a stone closed the door. Jesus ordered the stone removed. Then Martha, still doubting, mentioned the fact of his death occurring four days before and by now was offensive. Jesus called her attention to necessity of faith in order to see the glory of God and had the stone removed. Then he looked up to God and prayed a prayer of thanksgiving. He knew what the Father and he would do, but spoke for the benefit of the hearers here. "Lazarus come forth," was enough.

## THE BAPTIST.

He was alive again. This great miracle produced faith in many of the witnesses of it.

#### IN THE CLASS.

1. The meeting with Mary, (32:38), last lesson. This lesson when and where. Name all the persons named in connection with it. What is known of each of them? Where is Bethany? Where was Jesus when Lazarus became sick? Give the story up to Mary going out to meet Jesus. (Call on some one who is brief but clear in statement for this) why did Mary go out to meet him? Her attitude. Her statement to Jesus. Had Martha said the same? Were any persons with Mary in the presence of Jesus? Their relation to her. Were they sincere? How was Jesus affected? What is meant by "groaned"? "troubled." Did Jesus know where Lazarus was buried? What question and why from him? How did Jesus show sympathy for the sisters when he saw them deeply affected? Did his weeping call forth any expression from the Jews? What of verse 37? What did this expression produce in Jesus? Tell of the place where they buried him.

2. Lazarus raised (39:45) What command made by Jesus? Martha's statement just here. Why? Jesus' reply to her. Is faith needful? Result of faith. Jesus' prayer here. Does it not teach the closest intimacy of Jesus and the Father? Why did he pray aloud here? Why the loud voice when he said "Lazarus come forth?" Did he come forth? What effect on many of those present? What did the unbelieving and rebellious do? Did they later try to kill Lazarus too? Why? The sympathy of Jesus. The power of Jesus. His readiness to help. What is death without him? Study all the motto text verse, (25). He has power over death. Believe in him. He will raise all our dead one day. Faith in him is insurance against the second death.

#### That Smoking Preacher.

BY B. G. LOWREY.

The smoke of the Ezekiel Smoker controversy seems to have cleared away. I can not say that I heartily enjoy the flight or approved the style of it. I have not the remotest idea who either party was, and hence no disposition to register myself as either brother's partisan. But, as usual, I want to say something.

At the Southern Baptist Convention in Ashville, five men, if I remember, were in a committee meeting; and of the five three distinguished D. D.'s sat and smoked their cigars as they deliberated upon matters pertaining to the Master's Kingdom. And I sat and meditated "thusly": "Suppose my boy were here. I want him to attend the convention with me sometime. I want him while he is a boy to learn to know, to admire and love the of God that I meet in these conventions.

Already these men's names are

April 6, 1905.

## B. Y. P. U.

J. L. JOHNSON, JR., EDITOR.

All communications intended for this department should be addressed to J. L. Johnson, Jr., Clinton, Miss.

#### STATE ORGANIZATION.

President—Arthur Flake, Winona. Secretary—L. P. Leavell, Jackson. Treasurer—W. M. Burr, Greenwood. Editor—J. L. Johnson, Jr., Clinton.

Executive Committee—H. C. Rosamond, Winona; P. J. Lipsey, Clinton; H. L. Watts, Winona; J. E. Byrd, Mt. Olive; J. B. Quin, McComb City; J. N. McMillin, Blue Mountain and the regular officers of the Convention.

District Vice Presidents—R. A. Kimbrough, Tupelo; R. L. Bunyard, Como; S. E. Tull, Kosciusko; J. B. Jacob, Columbus; W. P. Price, Jackson; W. A. Hewitt, Columbia; J. F. Tull, Gallatin; E. F. Lyon, Natchez; W. Ray Toombs, Greenville.

And so I meditated and so the D. D.'s smoked. But I came away oppressed with the feeling that those brethren had no right to put such an example before my boy.

So much for the preacher. He has a peculiar importance. But how about any other Christian? Are we not all "Living epistles", to be "known and read"? And do we not all influence somebody's boy? For my part, I should regret to think I had gotten so low that nobody would be affected by my example.

#### Does Home Mission Pay?

Belzoni Baptist Church received aid from the State Board until about four years ago. Although the church is in a whisky town where its spiritual strength is taxed to the utmost, yet the contribution for foreign missions on the 19th inst., was over 14 times the last year contribution under the same pastor. The \$107.50 was a great surprise to Pastor Maun as his four churches were asked for only \$100.00.

Have the expectations of our good brethren been met? Does Home Missions pay? Will it pay our wise State Board to turn more of their attention to the Delta, one fifth of area of Mississippi, which from a commercial viewpoint will equal the remaining four-fifths in a short while. Possibilities here unthought of by those living in the Delta and trying to take it for Christ.

Our wise State Board has met the imperative situation in Mississippi admirably, now, in turn, will it be asking, with the rapid strides of commercialism in the Delta, too much for the Board to lay this cause still heavier upon their hearts and for the entire State, especially those parts of the State that have made such marked spiritual progress? We have some of the best talent in the larger Delta towns, but we need more to develop the rural districts.

Many of our noble ministers are going to hard foreign fields, how many are willing to come to hard fields in the Delta? We need the Judson type over here. Who knows but the same powerful results await this country?

THORNTON MORTIMER.

It follows that the B. Y. P. U. has a well defined purpose, i. e., training. Primarily, it stands for nothing else. A misconception right here had led many young people's societies into error and consequent disappointment and failure. See that your Union is first of all for the equipping of your church members for Christian life and service. And this does not mean that the meeting must be heavy and dull. It should have bright and attractive features; it should be entirely different from the prayer-meeting. But see that everything conserves the prime purpose of the organization.

It is gratifying to note the interest manifested in Young People's work by the pastors of the State and also by those at the

## THE BAPTIST.

head of our denominational affairs. Bro. W. B. Kendall was secured last summer as a member of the Baylor Summer Bible School faculty to give a number of lectures on Young People's work. Space was given on the program of the State Pastor's Conference at Waco. Aside from the regular department in The Baptist Standard, a number of ringing articles have appeared the body of the paper from time to time. The Missionary Visitor and other papers in the State give good room to our work.

Many pastors, seeing the good done in their own Unions, have wisely aided in the organization of local Unions in the churches round about, and some have secured associational or district Unions.

All this indicates much for our State work. Let the work of organization go on, and we shall go to Laporte doubly strong next summer.—Texas Baptist.

#### Some Objections.

It must be admitted that innovations have crept into the churches. We are too slack in obeying the commands of our redeemer. His last commission was to "go," teach, then "baptize" and follow by "teaching all things whatsoever" He commanded—not Mo's, nor the law.

What is our "teaching" in this day? Too often it is: quit your meanness, live a better life, join the church. Hence our churches are filled with the unconverted, and in some things are controlled by that element. Sinners are told that unless they do better they will be lost; when there is no "will be" about it—they are already lost; according to the Word. Christ came to save the "lost."

Being good will not save, baptism will not save, joining the church will not save. Salvation comes "by grace, through faith" in Christ. We must object to any other teaching, though some Baptist churches seem to allow little departures. The churches need faithful pastors, more than occasional earnest evangelists.

Evangelism, of very great importance but not to the church, it is to the field where there are no pastors. The world speaks of a church that is going to begin a "revival"—an impossibility; for it is God that revives what He has previously given. A revival generally results in the conversion of sinners, as pleaded by David in the 51st Psalm.

Revivals are too often followed by inactivity, and neglect of the second division of the Great commission. The new converts are turned loose, not taught Jesus, other commands, nor the real duties and obligations of the new life. Hence the failure to "assemble themselves together" on the Lord's Day, for instruction from the pulpit and work in the Sunday-school, and attending as participants in the weekly prayer-meeting.

Older Church members do not always set a proper example. They are expected to be leaders in all departments of church work—including "the grace of giving." If they are "liberal" in the use of liquors and tobacco; card playing, and going to the theater,

ater, they may count on the younger doing likewise.

Too much money is being put into fine houses and musical displays, and not enough in mission work at home. Church fairs and other entertainments are allowed to take the place of personal sacrifice and direct offerings. All this is wandering from the simplicity of the gospel. Bible doctrine is explained away or ignored, and too few of our people protest. As a result, Baptists are not increasing as they ought; but rather losing ground in some respects. "Let us think on these things."

#### The Revision of Lumberton's Church Roll.

Perhaps I should have explained a little more fully the revision of our church roll. Doubtless the explanation of the large number dropped from our roll is found in the fact that Lumberton is composed largely of a shifting population. So many people come here and stay just long enough for us to get acquainted with them and then they are gone.

But the fact still remains that these people are very careless about their church membership or they would carry their letters with them. I cannot understand the indifference of so many people in the face of Christ's plain statement, "If ye love Me, ye will keep my Words." There are enough Baptists in Lumberton with their letters in their trunks or their membership somewhere else to make this a strong church. Their difference is not because of a lack of attention either.

I am sure the revision of our church rolls no and then is a good thing. It has already proven a blessing to this church. Try it and see what the result will be to your church.

Fraternally,

W. S. ALLEN.

We call the attention of our readers this week to the fact that J. W. Yatton, of this city, bought out the interest of Mr. White in the music business formerly known as Patton & White, some time ago, and will continue same at their old stand in this city. Mr. Patton was the original owner of this business before Mr. White entered it, and is thoroughly acquainted with all its details as well as the wants and requirements of his friends and patrons. We can say without fear of ever having to retract the statement that Mr. Patton will never leave anything undone which will please those who trade with him. We therefore bespeak for him a goodly share of the patronage of our readers. When wanting anything in the music line write to him for catalogues and prices.

#### Gulfport.

We are to begin a series of meetings on the second Sunday in April. Dr. R. A. Venable of Meridian is to be with us and conduct the meetings. We are hoping for a large blessing. Gulfport is the Baptist opportunity on the Gulf coast of Mississippi. We earnestly ask that all our brethren and sisters who feel interested in the Lord's work, shall pray for the success of these meetings. Please don't neglect this.

Fraternally,

W. C. GRACE,

# THE BAPTIST.

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H. F. SPROLES, ASSOCIATE EDITOR.

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No communication will be printed unless it is accompanied by the name of the author.

In requesting change of post office, do not fail to name office from which and to which the change is to be made.

## Editorial.

The Southern Baptist Press Association.

The Southern Baptist Press Association convened in Hot Springs on 29th inst. at the First Baptist Church in annual session.

The Convention was called to order by Moderator E. E. Folk of Nashville, Tenn., who made some explanatory remarks. Rev. W. T. Amis of this city made the address of welcome in which he referred to the Association meeting here a few years ago. Rev. Mr. Amis' address was responded to by Rev. Bruce Benton, of La.

Rev. Frank Willis Barnett, Editor of The Alabama Baptist, published at Birmingham, is secretary. The officers were elected at the session last year.

The following papers and representatives were enrolled:

Alabama Baptist—F. W. Barnett and wife.

American Baptist Flag—Rev. M. Bogard and Miss Ruth Hall.

Baptist Advance—J. J. Hurt  
Baptist and Reflector—E. E. Folk, H. B. Folk, Mrs. H. B. Folk, and Miss May Folk.

Baptist Chronicle—Bruce Benton, wife and daughter, Miss Martha Davis.

Christian Index—B. J. W. Graham and wife.

Kind Words—I. J. Van Ness, wife and daughter, and Miss Virginia Cobb.

The Baptist—T. J. Bailey and wife.

Western Recorder—T. T. Eaton, wife and J. B. Moody.

The following papers were received into the membership of the Association:

Baptist Banner—I. N. Penick, daughter and E. L. Watson.

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Expositor and Journal—E. L. Wesson and wife, and B. F. Whitten.

The Southern Baptist—R. F. Stokes and wife.

The Temple Messenger—W. T. Amis and wife, I. G. Murray and wife.

At 7:45 President Folk called the Association to order. Devotional exercises were conducted by Rev. B. F. Whitten, of Memphis.

The denominational paper and the denominational college was discussed by Prof. J. W. Conger, President Ouachita College.

At 9:30 T. J. Bailey, editor of The Baptist, spoke on New Subscribers and Agents. This subject was also spoken to by Mr. Hartshorn, of Boston, President of the International Sunday School Committee, and Dr. T. T. Eaton, editor of Western Recorder.

The next subject discussed was Ownership and Control of Baptist Papers. This subject was divided into three parts.

First, Individual Ownership, spoken to by B. J. W. Graham, of Christian Index.

Second, Ownership by Stock Company, by E. L. Wesson, editor of Expositor and Journal; and Ownership by the Convention, by T. T. Eaton. The morning session was very pleasant and instructive. At 2:45, through the courtesy of the citizens of Hot Springs, the entire editorial party, consisting of about forty, took a street car ride to many important points in the city, passing through the fire-swept district of over 100 acres of ground. On this ride, through the courtesy of Mr. Cockburn, the proprietor, we visited his Ostrich Farm, where we saw ostriches of various sizes. We saw them driven double to a buggy and ridden by a grown man who would weigh 140 pounds. They went at a running gate. One of these was to be sent to New York in a few days to be run against horses in races. For this fowl, Mr. Cockburn has recently refused \$5,000. We also saw many beautiful plumes and the egg of this bird. There are on this farm 200 of these wonderful birds. Also, we made a visit to the Alligator Farm where we saw alligators from the least unto the greatest, and from three months old up to one hundred years. We were told that alligators lived to be five hundred or more years old. The eggs are hatched in the incubators, requiring 35 days. We learned that both the Alligator and Ostrich Farms are paying institutions.

The pastors in Hot Springs are W. T. Amis, of the 1st. J. A. Church, Roader, of the Park Avenue, and L. S. Foster, of the Second. We did not meet the latter, as he was not well and did not attend the meetings of the association. We had the privilege of meeting Sister Foster and Miss Mattie. We were much gratified to learn that all three of our churches there are prospering. The First Church has found it necessary to move nearer into the center of the city. Accordingly they have purchased a very desirable lot on the corner of Court and Exchange streets and will build as soon as practicable. This central position with a commodious and otherwise suitable building will afford the Baptists of this unique city a vantage-ground that will mean much to the cause there. This will put this church as near in the center of the hotels, banks and other public buildings as it is possible for them to be. The Baptists in Hot Springs are not strong, and will therefore need help from the brotherhood abroad to erect a building that will meet the demands of the unique situation.

Is there not some large heated Baptist in Mississippi with means, who would be willing to put some of it in a place like this? Certainly there are several of smaller means, who will read this, who will be glad of the opportunity to invest a few dollars here. Send to Rev. W. T. Amis, Hot Springs, Ark.

This is the second time this association

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Everything was elegantly and greatly enjoyed, but the time put in was entirely too long. We could not keep out of our mind the exhortation of the apostle Paul, that our moderation should appear in all things. This delightful entertainment closed at 12:05 Thursday night.

On Friday morning at 9 o'clock the association re-assembled, devotional services being conducted by Rev. R. F. Stokes, editor of The Southern Baptist, San Antonio. Rev. J. B. Moody, of Ky., discussed "The Denominational Paper and the Local Church," Rev. I. J. Van Ness, Sunday-school editor, spoke on The Denominational Paper, in the Church. This discussion was followed by one by Rev. I. N. Penick, on The Denominational Paper in the Home. The next address was delivered by Dr. Van Doren, editor of The Standard of Chicago, on The Denominational Paper in the Denomination. Dr. Eaton also spoke on above subject. Field Secretary A. J. Barton spoke on The Denominational Paper and the Boards.

The roads used to this association are

the old reliable Illinois Central and the Rock Island railroads. The very best service was rendered by these roads, both to comfort and speed. We made the run from Jackson to Hot Springs a distance of 400 miles in 12 hours. These lines are equipped with all modern conveniences, including dining cars and lavatories, and their employments are efficient and courteous.

The trip was a delightful one, and Dr.

E. E. Folk deserves the credit largely for the success of the meeting.

## MISCELLANEA.

Dr. R. A. Venable of Meridian will preach the missionary sermon at the commencement of Judson College, Marion Ala.

Rev. W. A. Borum of Greenville is in a meeting with pastor I. P. Trotter of First church at Hattiesburg.

The Argus says that John D. Rockefeller will probably give his Cleveland residence as a home for the aged.

Rev. M. R. Cooper, brother of pastor Cooper at Ita Bena, leaves East Radford, Va. and becomes pastor at Stillwater, Okla.

Since Magnolia church has had pastor J. E. Thigpen for his wholetime the offering for missions has been doubled.

Another point of the Welsh revival—"A Brewer's drummer in Wales said his returns had fallen of 75 per cent."

Our readers, especially the older ones, greatly enjoy reminiscences of brother Lomax. What a master of concise, vivid historic statement.

Rev. J. B. Lawrence, Humboldt, Tenn., has aided Pastor Hewitt in a good meeting at Columbia.

Rev. Bryan Simmons has been called to the Columbia Church and will enter upon the work June 1st.

## THE BAPTIST.

Crystal Springs has called Rev. J. Wesley Dickens, of Tennessee, and he has accepted. We welcome this brother to our State.

The church at Friar's Point is without a pastor. It desires a good man for one half of his time.

W. J. McGlothlin, professor in our Seminary, will preach commencement sermon for Farman University the Female College in Greenville, S. C.

Summit church now has I. H. Anding as pastor for all his time, and has increased its offering to God for missions from \$13. to \$79.

On Lord's day March 26, after sermon by pastor J. E. Thigpen and observance of the Lord's Supper, five new members were received into Magnolia church.

South McComb church under the leadership of pastor J. H. Lane is thoroughly alive and active. He is also pastor at Ossyka, and each of these churches asks for his whole time.

A telegram from Rev. I. P. Trotter, announces that his church (Hattiesburg First) gave for Foreign Missions on last Sunday \$750.00, with more to follow. So far, this church and pastor lead in Foreign Missions.

The editors acknowledge with pleasure that not a few of the paragraphs under "Occurrence and Comment" come from the fertile brain and ready pen of Brother Hackett. As he does not append his name, readers must select them, and this will be easy and helpful.

The church in Greenville proposes to build a house of worship to cost with its furnishings about \$22,000. The amount has been raised by subscriptions almost entirely by the congregation. There has been, and their will be, no traffic of any kind to raise funds.

At Nazareth English Baptist Chapel, Mountain Ash, Wales, 100 young men and women were baptized at one time. The pastor at Pontypridd says: "Two things that used to be indispensable to us in our church which we can do without now—a clock and an organ."—Argus

The I. C. rail road has appropriated \$500,000 for the improvement of its shops at McComb, which will give about 2000 more inhabitants to that town, and about \$25,000 additional cash trade per month. Baptist pastors will seize the opportunity, take time by the forelock, and not frantically grasp at the afterlock.

East McComb church, under pastor J. B. Quin, has gone from one half to whole time doubled its contribution to missions,

and is now raising money to put an addition to the house of worship and to build a pastor's home. The pastor is attending Len Broughton's Bible Conference in Atlanta.

We are indebted to Bro. J. R. Bingham, of Carrollton for the following item of good news: "You will be pleased to know that Eld. W. H. Morgan, the new Carrollton Baptist pastor, is preaching to large congregations, and is having success in his Master's work."

A meeting will begin in First church, McComb, on the 9th inst. Miss Bird Sapp, whom many readers of THE BAPTIST know, will sing in this meeting. McComb will be her permanent address during the spring and summer, and any pastor desiring her services can address her there.

The recent sudden death in New Orleans from a stroke of apoplexy of Miss Mildred, the youngest daughter of their beloved comrade and great leader, General Robert E. Lee, will touch every living Confederate Soldier with the sorrow of personal bereavement. She loved the veterans, and was delighted in their company and conversation, and in ministering unto their comfort and happiness.

In a late meeting at Siloam church Marion, Ala., in which T. T. Martin assisted pastor Bomar there were above 40 additions to the church and more than 200 people signified their acceptance of Christ as Savior, many of whom were probably students in the Judson and in Dr. Murfree's school, and will probably join their home churches.

Pastor H. A. Smoot, Okolona:—"We begin an Evangelistic meeting here on Sunday the 9th of April. Brother W. P. Price is to come on the 10 to help in the meeting. Brethren, everywhere, please pray for the success of this meeting. I believe in prayer, and earnestly I beg you to pray with us."

The Arkansas Gazette, Texarkana, says that about 150 messengers from Baptist churches met in that town March the 22 and organized a General Association of Landmark Baptists, that a Peace Committee was appointed to confer with the Southern Baptist Convention, and that the Association will not meet again if the two bodies can agree on terms of co-operation.

While in attendance upon the Southern Baptist Press Association last week in Hot Springs, it was our privilege to meet Mr. W. N. Hartshorn, of Boston, who is the chairman of the Executive Committee of the Interdenominational Sunday-school Committee. Mr. Hartshorn is a Baptist, and was like his predecessor, Mr. B. F. Jacobs the only two men who have ever occupied this place. It seems that Baptists should not be afraid of this interdenominational work.

## WOMAN'S WEEK.

MRS. JULIA T. JOHNSON, Editor.  
P. O. Clinton, Miss.  
[Direct all communications to this department to Clinton, Miss.]

Woman's Central Committee:

Mrs. E. G. Hackett, President,  
Meridian; Mrs. W. R. Woods,  
Secretary, Meridian.

Program.

April, 1905.

Programs are suggestive. The introduction of new features, selection of additional hymns, subjects of prayer, etc., are left with the Society.

Subject: Papal Missions.

He is a freeman whom the truth makes free.  
And all are slaves besides.

1. Scriptures: Rev. 19:5-10; 1 Tim. 2:5, Ps. 32:8-19.

2. Seed Thought: Tens of thousands have recently turned to Christ in the great revival which has swept over Wales. What might be the result upon our mission fields if Southern Baptists with unity of purpose through prayer would lay hold upon God's mighty power?

3. Prayer: That the Holy Spirit may take possession of our hearts and that those in deepest darkness may be brought into the light.

4. Leaflet: "Roman Catholicism—What is it?" by W. E. Entzinger.

5. Report of News Gathered: Appointed previous to the meeting of select items Foreign Mission Journal and other sources upon mission work in papal fields.

6. Memory Study: Names of missionaries to Italy, Mexico, Brazil and Argentina.

7. Prayer: Mentioning by name our substitutes.

8. Business: Collection; etc.

9. Leaflet: "Her House in Order," by F. Annette Bowers.

10. Closing Thought: "He said for all, that they which live should no longer live unto themselves, but unto Him who for their sakes died and rose again."

11. Silent prayer of consecration.

The Topic for April—Papal Missions.

The Southern Baptist Convention is sustaining Missions in Italy, Brazil, Argentina, Mexico and on the Island of Cuba. In all these countries there is a perverted form of Christianity, so clouded by superstition and Priestcraft that there remains no spiritual power.

The leaven of a pure, evangelical Christianity is slowly working, and so surely making itself felt that the supporters of Popery are finding it necessary to utter their protest as the following quotations from a Brazilian paper will show—"Do you

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Carter and West, State Agents, Seutter Bldg., Jackson, Miss.

not know Brazilians, that there are various ways of conquering a nation."

The ringing of swords, or the roar of cannon always attracts the presence of the enemy and arouses resistance.

It is a much surer way to undermine the unity of a people by the mute war of a spiritual propaganda, which, beneath to cloak of Popery, and that in many instances, the churches are almost deserted of worshippers.

J. T. J.

Paper On Sunbeam Work.  
BY MRS. R. W. WHITEHURST.

I will mention some of the plans our society has used to increase our contributions: Our regular dues are two cents per month. All the children, however, pay one cent extra the first month to make the amount

see the enemy two steps away. Thus are these people seeking to steel themselves against the advances of those who do them good. But the work goes on, and in God's time will be accomplished.

We have various other ways of raising money besides the dues of the children. There is our honorary membership, which contains at present twenty names of the "grown up" friends of our society, whose only privilege is to pay dues to the amount of twenty-five cents per annum. Each child in the society is going to make an effort during the year to get at least one honorary member. We have found this a very good plan, as it increases our funds and makes the older people know of and take an interest in the children's work.

We begin our year's work with the distribution of mite,

twenty-five cents per year. It seems very little, but it is wonderful how rapidly the pennies count up into dollars.

We follow, as near as possible, the plan of work laid out by the Foreign Mission Journal. At Christmas we give out "Christmas offering for China" envelopes. Then comes the week of self denial which all the children seem to take delight in observing. They deny themselves some favorite article of diet, or some little pleasure trip. Many do little odd jobs, thereby earning money and denying themselves the pleasure of spending it, that they may give it to missions. As each child gives her money, she tells how she earned it. Sometimes it is very amusing and sometimes almost pathetic to hear them give their different experiences.

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barrels among the children, with the understanding that each child will endeavor to get in it at least one dollar, and as much more as possible. I impress upon all the necessity of giving their own pennies, not merely asking older persons for money to put in the barrels. They realize that God values more the gift of five pennies than come from their own earnings or spending money than as many dollars merely begged from papa, mamma, or friends.

During the time the barrels are out, I have occasional experience meetings, when the children tell the ways in which they are earning their money and the amounts they have accumulated.

This gives suggestions to others and incites them to more earnest efforts to raise their promised dollar.

All money raised by our band goes entirely and exclusively to the cause of missions.

While this work of raising money is of vast importance, still I think in our bands and young people's societies, our chief object should be to instill in the minds of our children a full knowledge of the mission work and its plan of operation, and cultivate in their hearts a love for the cause; then, in our next generation, we will have a multitude of workers; for the lack of interest in missions today is due to a lack of information on the subject, and God being willing, we, of the Sunbeam Bands, will do all in our power to overcome this trouble. Let us work earnestly and pray trustingly, and God will surely give the increase.

Those ladies expecting to attend the W. M. U. annual meeting in Kansas City will kindly send their names in promptly as the list must be completed by April 15th. Send at once to (MRS.) WM. R. WOODS, Meridian, Miss.

## BETTER THAN GOLD.

Why put it off until it may be too late. We guarantee to cure you, if not we will cheerfully refund the money, can we promise you more? Unless your case is a very stubborn one and of long standing one bottle, delivered to you costing \$1.00 will do the work. Write

Barton's Guaranteed  
Rheumatic Cure Co.  
14 Maiden Lane, New York.

## QUEEN AND CRESCENT ROUTE.

Fast trains, Pullman Sleepers and Dining Cars between Shreveport, the East and Southeast. Between New Orleans and Cincinnati, New York and St. Louis.

R. J. ANDERSON,  
Asst. Genl. Pass. Agent,  
New Orleans, La.

GEO. H. SMITH,  
Gen. Pass. Agent

WHAT CAN I EAT?  
NOTHING AGREES WITH ME.  
Do you ever say that—do you ever feel that life isn't worth living because you are continually in pain, sick to your stomach and can't eat a single mouthful of any substantial food?

After you do eat a little do you feel a lump in your stomach? You know you have dyspepsia and you feel that nothing will cure you.

But there is a cure—a quick cure—*Dr. Spencer's English Dyspepsia Wafers*.

After taking a few of Dr. Spencer's English Dyspepsia Wafers you will be in condition to eat everything you will be strong and well again. No man or woman can expect to be healthy without proper amount of sleep every day and the proper digestion of this food.

Dyspepsia destroys all the agreeable qualities that enter into a man's or woman's makeup.

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Mr. Alford's New Book.

—It is Both interesting and instructive.—

We have on our table a little book kindly presented us by its author, Mr. G. H. Alford, of the "Southern Farm Gazette." From the review we have made of it we are very much impressed with its contents. It is ably and lucidly written. Intended for farmers and their families, it is eminently practical. A copy of the book is full of good information that home. It is not all "book farm" but proves valuable to every farmer. The price of this little book is 25 cents, and it deals largely with facts within its pages, either as a fiction or a knowledge of the writer who treatise on agriculture.—Stark was born and reared on a farm and educated at the A. & M. College of this state.—Magnolia is the title of a book which has News.

Send 25 to G. H. ALFORD, Starkville, Miss., and get a copy of this book.



# Mississippi College

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Was the Number Enrolled in the First Term of This Session.

450

more wanted after Christmas. Second term opens Jan. 3, 1905. Our new system of water works and electric lights is in operation throughout the College and the town.

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## In the Crusade In This Country

for the cause of religion, education, and in fact everything which is calculated to create and maintain the higher civilization, there has always been one main factor which we doubt not has contributed a very large share to the ends sought, and that is music. All the religious societies which are based on the Bible and have reason and common sense for their foundation, have incorporated, to a very large extent, in their form of services this elevating and enabling influence. Every educational institution of any magnitude whatever, finds it one of its very best adjuncts. It is a foregone conclusion, then, that music is a great necessity in any civilization. Then we maintain that the home, the very corner-stone of all civilization, is indeed very incomplete without this binding and elevating influence within its holy precincts, and we know that the scattering of the family circle, and frequently the down-fall of some loved one, for the wicked and savage element have long recognized its power to attract, and sad to say, never fail to employ its influence to get the unwary within their power. Great is the pity that every home in our broad land does not use it to the same purpose.

John W. Patton, of this city, makes it possible for every home, be it ever so humble, within his territory at least, to have a musical instrument, as he sells pianos and organs on easy payment, to suit the circumstances of the purchaser. He sells all the leading makes of pianos and organs and will be pleased to mail out catalogues with terms and prices upon application. Write him.

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### SCHEDULE OF THE MOBILE, JACKSON & KANSAS CITY R.R. North Bound--Daily.

Stations.	No. 2. No. 4.
Lv. Mobile	7:00am 4:00pm
" Orchard	7:27 " 4:27 "
" Crusher	7:33 " 4:33 "
" Semmes	7:40 " 4:40 "
" Wilmer	7:57 " 4:57 "
" Latonia	8:12 " 5:13 "
" Brushy	8:19 " 5:20 "
" Donovan	8:26 " 5:27 "
" Evanston	8:35 " 5:35 "
" Lucedale	8:41 " 5:42 "
" Eubank	8:52 " 5:53 "
" Bexley	8:59 " 6:00 "
" Merrill	9:11 " 6:12 "
" Leaf	9:28 " 6:29 "
" McLain	9:42 " 6:45 "
" Little Creek	9:47 " 6:50 "
" Beaumont	10:02 " 7:04 "
" Hintonville	10:23 " 7:26 "
" Richton	10:40 " 7:44 "
" Loper	10:58 " 8:03 "
" Ovette	11:12 " 8:18 "
" Ellisville Jct.	11:40 " 8:47 "
Lv. Laurel	12:05 " 9:15 "

### SOUTH BOUND--Daily.

Stations.	No. 1. No. 3.
Ar. Mobile	6:30pm 11:30am
" Orchard	5:59 " 11:02 "
" Crusher	5:53 " 10:46 "
" Semmes	5:46 " 10:39 "
" Wilmer	5:29 " 10:22 "
" Latonia	5:13 " 10:07 "
" Brushy	5:01 " 10:00 "
" Donovan	4:55 " 9:53 "
" Evanston	4:47 " 9:44 "
" Lucedale	4:41 " 9:38 "
" Eubank	4:31 " 9:27 "
" Bexley	4:24 " 9:21 "
" Merrill	4:14 " 9:11 "
" Leaf	3:57 " 8:52 "
" McLain	3:43 " 8:36 "
" Little Creek	3:38 " 8:30 "
" Beaumont	3:21 " 8:13 "
" Hintonville	3:03 " 7:55 "
" Richton	2:46 " 7:36 "
" Loper	2:28 " 7:20 "
" Ovette	2:14 " 7:06 "
" Ellisville Jct.	1:46 " 6:38 "
Lv. Laurel	1:18 " 6:10 "

### NORTH BOUND.

Daily.	No. 1.
12:43pm Ar. Mossville	Lv 12:43pm
1:06pm " Stringer	" 12:15pm
1:33pm " Bay Springs	" 11:47am
2:19pm " Montrose	" 11:01am
2:48pm " Roberts	" 10:32am
3:20pm " Newton	" 10:00am

### SOUTH BOUND.

Daily.	No. 2.
12:43pm Ar. Mossville	Lv 12:43pm
1:06pm " Stringer	" 12:15pm
1:33pm " Bay Springs	" 11:47am
2:19pm " Montrose	" 11:01am
2:48pm " Roberts	" 10:32am
3:20pm " Newton	" 10:00am

### Hattiesburg Branch.

Daily except Sunday.	Daily.
No. 24.	No. 6.
Lv. Beaumont	10:10am 7:10pm
" Wingate	10:45am 7:27pm
" New Augusta	11:00am 7:34pm
" Mahnd	11:15am 7:44pm
" Ragland	8:02pm 8:12pm
" McCallum	12:05pm 8:12pm
Lv. Hattiesburg	12:50pm 8:35pm

### SOUTH BOUND.

Daily.	Sunday.
No. 5.	No. 25.
Ar. Beaumont	8:05am 5:00pm
" Wingate	7:49am 4:25pm
" New Augusta	7:42am 4:00pm
" Mahnd	7:34am 3:40pm
" Ragland	7:18am 3:03pm
" McCallum	7:09am 2:45pm
Lv. Hattiesburg	6:48am 2:00pm

### DAILY.

Daily.	Sunday.
No. 5.	No. 25.
Ar. Beaumont	8:05am 5:00pm
" Wingate	7:49am 4:25pm
" New Augusta	7:42am 4:00pm
" Mahnd	7:34am 3:40pm
" Ragland	7:18am 3:03pm
" McCallum	7:09am 2:45pm
Lv. Hattiesburg	6:48am 2:00pm

### SUNDAY.

|
|  |



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**BEECH GROVE HERD**  
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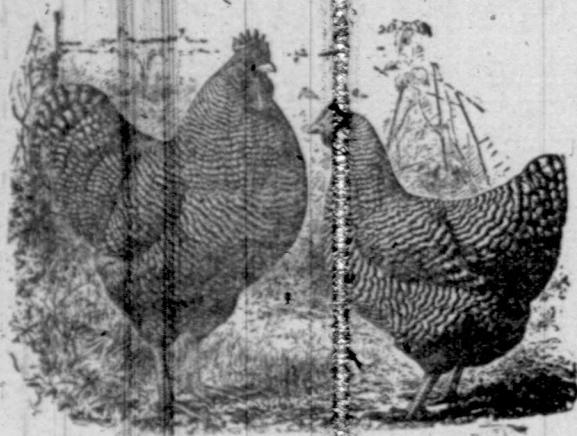
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